



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

the discovery there of a long canoe, formed out of a single tree, eight feet below the solid clay, during the execution of drainage works some ten years ago. Now, it is not likely that the shipwright who built his canoe out of a single tree would know how to build a raft capable of floating stones and rocks so large as those described. It is far more probable that the stones had to be conveyed by land, by a route at least three miles long, crossing the head of the ancient lake, at a place where, until lately, a very old bridge stood, over the now narrow streamlet which once fed the lake. That a ford of some sort existed here in very early times may reasonably be inferred from the name of a village about two hundred yards distant from the site of the present bridge. Togher is the modern designation of this hamlet, and Togher in the Irish means a "causeway." The bringing of these stones to the top of the rath, which is very high and steep, imposed a further task; and unless they filled the trenches with clay, and having dragged, or rolled, the roof-stones into their proper positions, then excavated them afresh, it is very hard to conceive by what mechanical process these chambers were built, in so barbarous and rude an age.¹

Many raths in the neighbourhood sound hollow, when struck with a crowbar; and the name "Doon," i.e. "cave," [Quære, E.D.], points to the existence of caves in this locality, either of such size, or in such numbers, as to give a title to the townland.

I trust that this narrative may elicit from the members of the Kilkenny Archæological Society some suggestion as to the uses of the platforms I have described, or some statement as to whether any person has witnessed or heard of similar features in subterranean chambers. If it does so, or that any reader, before uninterested in the preservation of these specimens of domestic architecture of the race who built for war the massive circular fortresses in Kerry and in Arran, shall henceforth seek to preserve the rath, as well as its contents, one of the principal objects of this communication will have been accomplished.

THE OGHAM "ROSETTA" STONE.

[THE following paper, with its illustration, is copied, by permission, from that admirably conducted publication, the "*Archæologia Cambrensis*," third series, vol. VI. pp. 128-36, in order that the Members of the Kilkenny and South-east of Ireland Archæological Society may have before them a record of this valuable landmark

¹ Mr. Mooney has taken every means to preserve these chambers from injury, and

intends to pursue the investigation of gallery No. 6, and to explore the entire rath.

in the history of the much-contested Oghamic question. The paper was read at the Cardigan Meeting of the Cambrian Archæological Association, and is signed with the initials H. L. J., which we venture to read as those of "H. Longueville Jones," the Rev. and learned Editor of the "Archæologia Cambrensis."—ED.]

Within the precincts of the abbey of St. Dogmael's, near Cardigan, is preserved a long narrow slab of porphyritic greenstone, such as is found on the ridge of the Preseleu Hills, semi-columnar in form, and rhomboidal in section. It is about 7 feet in length, tapering upwards from rather more than 12 to 9 inches in breadth, with an average thickness of about 7 inches. The surfaces are all smooth, without any lichen adhering to them; and, did not other stones of this kind from the same hills offer the same appearance, it might be supposed to have been once artificially polished. Such, however, is not the case; this peculiar kind of igneous rock does not decompose readily; its greenish base, and the dull white, squarish crystals with which it is filled, resist the effects of weather and of vegetation with remarkable pertinacity. The stone in question is probably in as sound condition, with certain exceptions, as when it was first brought down from its native hills.

Stones of this kind are prized all over Pembrokeshire, from the circumstance of their peculiar form and hardness making them useful as gate-posts; every farmer is glad to get them from Preseleu; and the very stone of which we are now treating shows, by two holes drilled into its surface, that it has been made to do this piece of agricultural duty in worse times, archæologically speaking, than the present.

Not only as a gate-post, however, but also as a bridge, has it been made serviceable to the daily wants of generations now dead and gone; for it was so used over a brook not far from its present locality, and had acquired a sort of preternatural reputation, from the belief of the neighbourhood that a *white lady* glided over it constantly at the witching hour of midnight. It was fortunate, perhaps, that this should have been the case; for the superstitious feeling of the neighbours not only tended to preserve it from injury,—no man nor woman touched it willingly after dark,—but this very tradition, added to its peculiar form, probably led to its ultimate rescue.

A gentleman who is the present owner of the property on which St. Dogmael's Abbey stands, the Rev. H. J. Vincent, vicar of that parish, found the stone covered with a thick coat of whitewash, in a wall adjoining his house, where it was perhaps placed after its removal from the brook. When the wall was taken down, with the view of effecting some improvements, the stone fell, and was unfortunately broken in two. It was then carefully conveyed to the spot where it now rests. Before it fell, its inscribed face and edge were

uninjured. Luckily they had been turned downwards by whoever placed it, in ignorance of its value, across the brook.

The inscription had been previously known; for that exact observer, Edward Lhwyd, had drawn the lettered surface most carefully, and his original sketch still exists. He had also remarked some of the notches on its edge, and had recorded a few in his drawing, but had not said anything about them in any of his notes. His sketch was not known to exist until 1859, when it was found, by the writer of this paper, at Oxford. But several years previously the writer had ascertained that one edge of the stone was covered with Oghamic characters, such as he had discovered at the same period on stones in other parts of the same district, and he pointed them out to Mr. Vincent, who at once perceived their archæological value. For several subsequent years he took careful drawings and rubbings of this stone, communicating them at the same time to Professor Graves, of Trinity College, Dublin, and to Mr. Westwood. The former, who has made the study of Oghams almost his own peculiar science, by his skill in working out the occult alphabet (well known to the readers of the *Archæologia Cambrensis*, from a review of his learned memoir on that subject), at once read off these Oghamic strokes, according to the system previously arranged from Irish monuments of the same description, and found that it corresponded very nearly with the inscription on the face of the stone.

We say *very nearly*, for one important mark, equivalent to *a*, was apparently wanting; if that were found, the professor's alphabet and theory would be completely correct. He therefore advised the writer to re-examine the stone more minutely; this was done, and the professor's conjecture was found to be correct: but more of this hereafter. Professor Graves then declared this stone to be the equivalent of the famous Rosetta stone of the Egyptian hieroglyphic discoveries, because it contained the same inscription in two distinct characters, one of the Romano-British type, the other of that occult Oghamic class which has been so much controverted, so much theorized upon, and so little understood. All that remained was to ascertain who might have been the personage commemorated, and what the date of his existence, as well as the palæographic character of the inscription.

The Rev. Robert Williams, M.A., of Rhydycroesau, on being appealed to, immediately observed (as Lhwyd had also done) that *CVNOTAMVS* was the proper Latinized equivalent of *CVNEDDAF*, the British king, who is said to have flourished in the fourth century;¹

¹ The Rev. Robert Williams, of Rhydycroesau, assigns to Cunedda Wledig the date of A.D. 340—A.D. 389. Professor Rees, on the other hand, treating of the events that occurred in Britain towards the end of the

fourth and beginning of the fifth centuries, says as follows:—

“According to the Welsh accounts, one of the most distinguished chieftains of this time was Cunedda Wledig. His territory is said

but nothing could be then, nor has been since, elicited concerning SAGRANVS, here mentioned. If we are to assume that the Cunotamus here mentioned is really the Cunedda of early Welsh History, and if we are to consider the dates assigned above as tolerably correct, we can then evidently fix a period *before* which this stone could not have been sculptured, viz., the end of the fourth century. But the evidence we possess is not sufficiently weighty, the authenticity of its basis is not sufficiently proved, to allow of our assenting to it implicitly. We must call in the aid of the palæographer to obtain other means of approximation. Mr. Westwood, on being consulted as to the apparent date of this inscription, judging from its palæographic characteristics, has given the following opinion:—

“The Latin portion of the SAGRANUS inscription offers but few peculiarities. It is entirely composed of Roman letters of a rather narrow form, varying in height, some in the upper line being nearly six inches high; those forming the word FILI in their much narrower form, in the bars of the F appearing on the left side of the upright stroke, in the upper

to have been in the north, an expression used indefinitely for any part of the tract reaching from the Humber to the Clyde; the particular district is not mentioned, but owing to the remoteness of the country from Wales it cannot be expected that the tradition should be precise. In right of his mother, Gwawl, Cunedda was also entitled to the headship of the clan of Coel Godebog in the south; Ceneu and Mor, the proper representatives of that tribe, being ecclesiastics.* Soon after the departure of Maximus to the continent, a people, called Gwyddyl Ffichti, or Irish Picts, to distinguish them from the Picts of the north, landed on the western coasts of Britain,† and occupied the whole of North Wales, as well as the Dimetian counties‡ of South Wales. At a later time, the northern Picts made one of their irruptions into the country of their more civilized neighbours; and Cunedda, being unable to resist them, was forced to seek an asylum to the southward. The probability is that he retired to his maternal kindred. He was the father of a numerous family; and his sons, being reduced to the condition of adventurers, undertook the enterprise of delivering Wales from the Irish marauders. In this it is presumed they were assisted by the rightful inhabitants; and

they were so far successful that they recovered a great part of South Wales, and the whole of North Wales, except Anglesey and some portions of Denbighshire. The country recovered was divided between them, and they became the founders of so many clans which gave names to the districts that they occupied, some of which names are retained to this day. Thus Ceredig and Ceredigion, comprising the present county of Cardigan with a great part of Carmarthenshire; the word, Ceredigion, being the plural of Ceredig, and meaning his followers. Arwystl had Arwystli, or the western part of Montgomeryshire. Dunod had Dunodig, or the northern part of Merioneth with part of Carnarvonshire. Edeyrn had Edeyrnion, and Mael had Dinmael, both in the eastern part of Merioneth. Coel had Coleion, and Dogfael had Dogfeilin, both in Denbighshire. Rhufon had Rhufoniog, in Denbigh and Carnarvonshires. Einion had Caereinion in Montgomery, and Oswald had Osweilin on the borders of Shropshire. Tibion the eldest son of Cunedda, died in the Isle of Man; but his son, Meirion, was one of these adventurers, and had Cantref Meirion. The date which may be assigned to the expulsion of the Irish is the period between A.D. 420 and 430.§

* Saints.

† In this statement the Welsh authorities are confirmed by the Irish historians, who relate that an invasion of Britain, on an extensive and formidable scale, took place towards the close of the fourth century under the auspices of a king of Ireland, called Nial of the Nine Hostages.—Moore's *History of Ireland*, chap. vii.

‡ The present counties of Cardigan, Pembroke, and Carmarthen.

§ The Silurian Achan y Saint, and Nennius.



INSCRIBED MONUMENT, ST. DOGMAEL'S.

[The Ogham Rosetta Stone.]

bar being rather oblique, with the end elevated, and in the upright stroke of the L elevated a little above the adjoining letters, approach the *rustic* form. The first letter, s, is ill formed, with the lower half larger than the upper, agreeing in this respect with the initial s in the Paulinus inscription, published in this Journal, ii., Third Series, p. 249. The third letter, G, formed of a semicircle, with a short oblique tail, scarcely extending below the line; and the M in the second line, with the first and last strokes splaying outwards, are the only ones which offer any peculiarity, and in these respects they agree with many of the oldest Roman monuments.

“Hence, were we not guided by the formula, the comparative rudeness of the letters, and the fact of the inscription being carved lengthwise along the stone, we might refer this inscription to the Roman period, so complete is the absence of those minuscule forms of letters which occur in most of the Welsh inscriptions, and of which an instance may be seen in the Euolenus stone, *ante*, p. 56, and which indicate a later period, when, as in most of the Glamorganshire stones, scarcely any of the letters retained the capital Roman form. Under these circumstances I think we are warranted in assigning a date to the present inscription not long after the departure of the Romans, whilst the writing still remained unmodified by a communion either with the Irish or Anglo-Saxon scribes.

“J. O. WESTWOOD.

“*Oxford, February, 1860.*”

Mr. Westwood, on examining the inscription itself, has thus given it as his opinion that the palæographical character of the letters is such as corresponds to the period when the British prince mentioned above is supposed to have flourished. We think, therefore, that the full value of these facts will not fail of being appreciated. We have here a stone which we may, upon palæographical grounds, consider of the fourth or fifth century; and it bears names which may be assigned to British princes, who are said to have flourished at that very period. The Romano-British inscription on its face is translated on its edge into the occult Oghamic alphabet, with a few literal variations such as would be natural for an Irish translator to make. The Oghams, therefore, are either contemporaneous with the inscription, or not long posterior to it; and thus may both be pretty fairly considered as fixed in date between the extreme limits of a century, viz., A.D. 400—A.D. 500.

We now proceed to explain the inscriptions themselves. That in Romano-British capitals, all easily decipherable, runs thus;—

SAGRANI FILI CVNOTAMI

That in Oghamic characters, read *from the bottom upwards, and from left to right* (for such is Professor Graves’s theory), runs thus;—

SAGRAMNI MAQI CVNATAMI

It was to be expected that an Irish translator would, according

to the analogy of inscriptions in his own country, use the word **MAQ** or **MAC** (the equivalent of the Cymric **MAB**) for the Latin **FILIVS**,—and so we find it.

A various reading is occasioned by the introduction of **M** in the first word, and by the substitution of **A** for **O** in the last. These are not philological difficulties; the analogies of the Erse and the Cymric tongues easily account for them. The only real difficulty lay in the absence of the Oghamic mark for **A** between those standing for **M** and **Q**. This occurred just at the point where a crack had unfortunately taken place. To most observers it would have seemed as if this mark did not exist; but, by following up the hint given by Professor Graves, and by use of a magnifying glass, the existence of a small circular depression on the edge—*cut in twain by the crack*—was satisfactorily established. All the other characters were so distinct as to admit of no doubt. The true reading of Professor Graves's alphabet was verified; and not only so, but the date of a specific example was closely approximated to.

We need not stop to point out the archæological interest which this stone possesses; it seems to be one of the earliest in Wales of the Romano-British type; and its probable date will henceforth help us in conjecturing the age of other inscriptions, in which the same palæographic characteristics are met with.

It remains only to add that, with the concurrence of our Association, the Rev. H. J. Vincent, who is one of our Local Secretaries for Pembrokeshire, is about to take steps for removing the stone, either to the interior of the parish church, or to some other place where it will be more certainly preserved than it now can be,—reclining, as it does, amid mantling ivy—"half embraced and half retiring"—against a mossy, fern-grown bank in his own beautiful garden.

THE LIFE AND LETTERS OF FLORENCE MAC CARTHY.

BY DANIEL MAC CARTHY (GLAS), ESQ.

(Continued from Vol. II., page 384.)

SIR ROBERT CECYL, who had attentively studied the character of his royal mistress, has left it on record that the affairs of Ireland in an especial manner disturbed the composure of the royal mind; and, indeed, at times they were of a nature to ruffle the serenity of the calmest temperament. When the despatches of St. Leger and Norreys, touching the contemptuous marriage of Florence Mac